

# THE MISSIONARY HELPER

PUBLISHED MONTHLY BY THE

FREE BAPTIST

WOMAN'S MISSIONARY SOCIETY

BOSTON

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# The \* Missionary \* Helper.

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# The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

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BUBBLES round a keel

Mean naught, excepting that the vessel moves.

—*Mrs. Browning.*

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NOR to enjoy life, but to employ life, ought to be our aim and aspiration.—*MacDuff.*

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A CHRISTIAN gives up *trifles* which he *cannot keep*, and receives *treasures* which he *cannot lose*.

---

OF course, there is a proper regard for our own happiness ; but if we only knew it, duty and delight are inseparably wedded. —*Dr. A. T. Pierson.*

---

DESPISE not your situation ; in it you must act, suffer, and conquer. From every point on earth, we are equally near to heaven and to the infinite.—*Amiel.*

---

“THE new years come,  
And the old years go,  
As swings Time's pendulum  
To and fro ;  
But the Kingdom grows.”

## A CHANCE FOR A GOOD INVESTMENT.

ARE you looking for one? There are plenty of attractive advertisements announcing wonderful opportunities to invest money. You hesitate. You do not know where to place implicit confidence. Fluctuations in business and rascality on the part of trusted officials cause distrust; fire, flood, and other calamities threaten disaster.

Under such circumstances, how comforting it is to know of an opportunity to make an entirely safe investment. Of course, that only is perfectly safe which is linked with what is permanent, that only is permanent which takes hold of the life beyond this. Life's lessons are constantly being learned, in which we find how like a kaleidoscope are its most enduring scenes. Why, then, do not people invest more wisely? We all know that character is the only thing which can pass through the gate of death. Soul-wealth, then, is all important.

Now, then, for the chance for investment. The Woman's Missionary Society, whether in its present or prospective relations, is planning, and purposes to plan, for the development of such character in the home field and in the foreign field, as shall have upon it the stamp of Christ's own nature. Money given to its treasury will prove to be a positively safe investment.

Will not receive any interest in this life? Certainly you will. "The liberal soul shall be made fat." What rate of interest is so high as soul-wealth and soul-health? But "over there" our treasure will be awaiting us. When we leave behind us *everything* except the characters which by God's help we have been chiseling into our souls, we shall be happy indeed to find in the form of redeemed souls permanent treasure laid up in heaven; and the crown of our rejoicing will be the more starry, because of every dollar we have given with "a willing mind" to help chisel Christ's character into the souls of those who sit in darkness.

Invest, then, speedily. Let the treasury be overflowing, that the work may be broadened, and strengthened, and multiplied.

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### THE RIPENING HARVEST.

BY N. C. B.

AMONG the pleasant things as we plod on from year to year, doing over and over the same work with a pretty regular repetition of the trials, may be reckoned an occasional letter from a former pupil, who has gone out, perhaps too soon, to engage in the work of life. A few extracts from some now on my table may interest the readers of the HELPER.

Here is one from Annie Deems, who is teaching "way up in Virginia," under or on one side of the Blue Ridge Mountains. For want of suitable accommodations she boards herself, somewhat after the manner of our early missionary teachers in Virginia.

"ELKTON, VA.

"I am getting along very well with my school. I have forty scholars, and they are all in every day, and a good many of them never came to me before. The children say they will keep me in rabbits. Each child has two rabbit boxes, so you see I will be well supplied with game. Then, since the neighbors have butchered, they have sent me a good deal of fresh meat."

Here is one from Laura V. Wilson, a young girl who is making her first trial. She is high up in the Alleghany Mountains of West Virginia, almost two hundred miles away, and full five hundred miles from her home in New York.

"MOORFIELD, W. VA.

"I am ever so much obliged to you for your advice, and I shall endeavor to pursue the right path, and be a model for my pupils. I have a few pupils who can't learn the alphabet. I spend every spare moment in trying to teach them, but still they cannot learn. What shall I do in such a case?"

Possibly some reader of the HELPER can tell her.

The following extract is from a teacher of some experience and abundant faith, Clara L. Hughes.

"MIDDLEBORO DEPOT, BATH CO., VA.

"I just have to praise God for all his goodness to me. What is the best, no one about the house smokes. I have tried to say the things that I thought best to say about smoking and using the dirty weed and the effects of it, until I have been the instrument in stopping the man I board with, and the one next door also, from using it at all. I do thank God that he made that much use of me."

If we can fill the South with teachers of the character and spirit of these and many others who have gone out to this work, we can in time settle the vexed problem of self government. The people need true, helpful, self-denying missionaries and teachers more than laws.

*Harper's Ferry, W. Va.*

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#### WOMAN'S EASTER.

WITH Mary, ere dawn, in the garden,  
I stand at the tomb of the Lord;  
I share in her sorrowing wonder;  
I hear through the darkness a word,  
The first the dear Master hath spoken,  
Since the awful death-stillness was broken.

He calleth her tenderly, "Mary!"  
Sweet, sweet is His voice in the gloom.  
He spake to us first, O my sisters,  
So breathing our lives into bloom!  
He lifteth our souls out of prison!  
We, earliest, saw Him arisen!

He lives! Read you not the glad tidings  
In our eyes, that have gazed into His?  
He lives! By his light on our faces  
Believe it, and come where He is!  
O doubter, and you who denied Him,  
Return to your places beside Him!

The message of His resurrection  
To man it was woman's to give ;  
It is fresh in her heart through the ages :  
"He lives, that ye also may live,  
Unfolding, as He hath, the story  
Of manhood's attainable glory."

O Sun on our souls first arisen,  
Give us light for the spirits that grope !  
Make us loving and steadfast and loyal,  
To bear up humanity's hope !  
O Friend who forsakest us never,  
Breathe through us Thy errands forever !

— *Lucy Larcom.*

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#### WOMAN'S DEBT TO CHRIST.

BY GEO. H. HAMLEN.

THE condition of woman at the time of our Lord's advent on earth was anything but enviable. From the earliest times she had been in subjection, and the traditions and customs of all the past helped to keep her so. Among the Jews she was hardly more than a slave. The law of Moses provided for the buying and selling of girls under age, as well as for divorce. Polygamy was allowed, though probably not practiced to any great extent. As a rule, women were excluded from notice and secluded from view. In all things they were regarded as inferior. "He who instructs his daughter in the law," says the Talmud, "instructs her in folly." And Geikie says it was forbidden to greet a woman on the street, or to take any notice of her.

Outside the chosen people the condition of woman was still worse. Among the Greeks and Romans she seems to have been the toy or the slave of man, or, if free, his partner in sin. Among the barbarous tribes known to history there was less of sin, but more of hardship. But everywhere a woman was regarded as a piece of property. As such she was from birth

under the control of her father, or, if he was dead, of her nearest male relative, and marriage meant only a change of masters. I do not know whether the Mohammedan idea that women have no souls existed anywhere then or not, but it would be nothing strange if it did.

In the life and teachings of Jesus is found no reflection of this harshness and contempt. He always met women on the same plane as he met men. While he did not ignore sex, yet it was to him no sign of superiority or inferiority. He took as much pains to instruct the woman of Samaria as he did to instruct Nicodemus. He allowed women to follow him and to supply his needs from their possessions. He suffered one woman to wash his feet with her tears, and to wipe them with her hair, and another he permitted to anoint his head with very precious ointment. One of his last recorded sayings in the hour of his agony was in care for a woman, his mother.

The effect of his example and teaching was such that among his followers women at once began to take their true place. The New Testament accounts frequently mention them with honor. They were no longer regarded as slaves and inferiors, but as companions and equals. Even Paul, whose seeming severity toward them has won for him the undeserved title of "woman hater," has for them many words of kindness and praise.

Since then the emancipation of woman from her thralldom to man has gone on slowly but surely, in all places touched by the Gospel. The greatness of the work that has been done we can hardly appreciate. We may, however, gain some idea of it by comparing woman's condition to-day in our own country, where we have the purest form of Christianity, with her condition under other religions, as in Turkey, India, or China. The sufferings endured by the women of those countries are enough to make our blood boil even in reading about them. What the reality must be we can imagine only faintly.

That similar cruelties and horrors are not found in our own



homes is due to Christianity. Not that Christianity has yet removed all the evils of woman's lot. Its work, in some respects, so nearly done, is in others only begun. But the bonds of tradition, custom, and prejudice that for ages combined to keep her down, are being shattered by its advance. For the meanest woman in this country to-day there are privileges of which the best of her sisters two thousand years ago never dreamed. And surely one of the grandest tokens of the presence and power of Christ in the world is the work he has done in freeing woman and raising her to her true place by man's side.

*Cobb Divinity School, Lewiston, Me.*

#### THE KNEELING CAMEL.

THE camel at the close of day  
Kneels down upon the sandy plain  
To have his burden lifted off,  
And rest to gain.

My soul, thou too, shouldst to thy knees,  
When daylight draweth to a close,  
And let thy Master lift thy load,  
And grant repose.

Else how canst thou to-morrow meet,  
With all to-morrow's work to do,  
If thou thy burden all the night  
Dost carry through?

\* \* \* \*

The camel kneels at break of day  
To have his guide replace his load;  
Then rises up anew to take  
The desert road.

So thou shouldst kneel at morning's dawn,  
That God may give the daily care,  
Assured that He no load too great  
Will make thee bear.

— *Anna Temple, in Med. Miss. Rec.*

### THE RESPONSIBILITY OF THE — DISTRICT TO THE WOMAN'S SOCIETY.

[The following extracts from a paper read by Mrs. E. W. Porter at a meeting of the Rhode Island district are so applicable to the work and workers in other states that we hope each reader will supply the name of her own State at the blank places, where Rhode Island appeared in the original manuscript, and thus receive personal benefit from the thoughts. — ED.]

“**R**ESPONSIBILITY!” I like that word. It implies a good deal. According to Webster it not only signifies that there is a trust, a debt, an accountability, but that there is ability to meet it.

In this respect it differs from an obligation, for one may be under a heavy obligation, and entirely without the wherewithal to meet it.

We have then good premises on which to start with our subject, which plainly signifies that there is a responsibility on the part of the — District to the Woman's Society, and that it is fully able to meet it.

Why is there this responsibility?

1. Because of the mutual relations of these organizations. There are sacred ties of kinship between them. They are members of the same family; have one name. There is one object in their existence,—one mission for them to accomplish. As the branch and the vine they are one. The steady, combined work of the vine and its branches is needed if we may expect the fruit. There can be no failure on our part to meet the obligations that our relationship to the Society demands without curtailing its efficiency. A mother is left a widow with a family of children without means. Two or more of her daughters are old enough to earn something, and they mutually decide to keep the home in common, unite their earnings, and support their mother and the little ones of whom she has the care. Their combined income proves barely enough for the real needs of the home. One of the daughters, however, soon loses her interest, and makes little effort to do her part. She goes to her

work late in the morning, returns early at night, and occasionally fails to go at all. How long before the home will suffer?

2. But we are not only responsible on account of our relationship but because of the specific work to be done. That which has providentially fallen into the hands of the Woman's Society is largely for women, our sisters, — and their children, — whose souls are as precious as those in your home and mine. If anywhere, in the blessed work our Father has been pleased to commit to his children, the motherly and the sisterly hand need to be extended, it is here.

Promptly, constantly, and earnestly, then, let us, women of the — District, extend our hands as one through the Woman's Society to carry the balm of the Gospel to the suffering women of India; to carry the means of intellectual, moral, and spiritual uplift to the women of the South, and to bear to the feeble churches of the West the cheer born of freshened courage, because of means to "strengthen the things that remain."

3. We are responsible, moreover, to the Woman's Society, because of obligations assumed that cannot easily or rightfully be transferred to other hands. We have pledged to it our loyalty, and cannot afford to be untrue to our pledge.

If a man agrees to plant and cultivate a field of wheat, and bestows on it little labor, so that it yields a light return, it is plain to see that he is unfaithful to his obligation. So are we, if the — District makes anything short of a full and abundant return to the Woman's treasury.

Every year comes to us freighted with better facilities and grander opportunities than its predecessor. So are our obligations ever on the increase; while every opportunity within our reach, unimproved, invokes the displeasure of Him who has honored us by allowing us to share his own glad service in the salvation of mankind.

4. We are under a responsibility also not to slacken our hand in a well begun work. The work that these organizations

have undertaken has been carried to marked success, financially and otherwise. The outlays have been wisely and economically made. The reasons for their allying themselves in the taking up of this work are not only holding good but are growing more emphatic each year. Without the opportunity for union in effort that came to us with our Woman's Society, much of our individual work would have been wasted.

I often think of the children in the poem, who, on account of the "slippery glare of sleet," vainly tried to answer the school-bell's call to duty, until at length the happy thought came to them, "'Tis easier taking hold of hands." So we have found strength in union. More and more we see how much our Society was needed, and more and more we see its possibilities broaden. What it has already done is only a hint of what it may — yes, will do.

With additional light, information, and experience, heavier responsibilities lie at its door.

The same is true of the — District. Its decade of experience places it far in advance of the ability with which it started out into this enterprise. With "progress" as our inspiring motto, and our eyes wide open to see every available point of advance, we are sure of success.

Says Dr. Talmage: "The world is going on toward six o'clock in the morning instead of six o'clock at night. Instead of listening to the night-hawk and the whip-poor-will on the edge of the darkening wood, let us be watching for the getting up of the lark. Stand out of our way with your soporifics and give us a few drops of double-distilled exhilaration. We pitch our tents toward the sun-rising." This brings us to the practical part of our subject.

How shall we meet this responsibility? Nothing short of personal effort on the part of each individual member will accomplish it. These obligations rest equally upon us all. Like partners in business, we are each morally responsible

for the liabilities of the — District firm. We have said that if the streams fail, the river-bed becomes dry ; but the streams must fail unless the individual raindrops perform their mission.

In other words, the — District Society cannot meet its responsibility unless you and I meet ours. It cannot do its whole duty if *one* of its members fails to come up fully to her highest duty and privilege. There may be one member in the — or the — Auxiliary who feels herself to be of little account and thinks it will matter little whether she puts forth any effort or not ; but if every other member throughout our district exercises her utmost capabilities, there will be a lack, a degree of failure simply for the want of what this one retiring member withholds. I may seem to be repeating myself or clothing one idea in various garments, but if there is one thing that I believe my Heavenly Father has called upon me to emphasize more than another in all Christian service, it is personal responsibility.

If every child of God attended faithfully to the cultivating of his or her portion of God's vineyard, how long would it be before every part would be tilled? Not only those belonging to Christian America, but those assigned to our dusky brothers and sisters in India, Africa, China, and every dark portion of the earth. And how long before this dear, lost world, so long promised to the Son as his inheritance, would indeed be his?

But this cultivation is many-sided. It is not all ploughing, all planting, all fertilizing, all weeding, but the using of all means to bring forth a plentiful harvest. Neither is it all giving, all praying, all soliciting memberships, all working up the interest in the Auxiliaries, but much of all of these and every other means that an active brain can conceive that shall swell the glad harvest of God.

A part of doing our own duty lies in helping those to see theirs who may not have had the same light on this matter that

we have, or who have not given as much thought to their own personal accountability. It isn't only everything that *we* can do that we have to answer for, but everything we can influence others to do. Oliver Wendell Holmes once said he did not care so much what others said to him as he did what they made him say. We just want to enthuse those with whom we come in contact with the leaven of our influence.

Let us work, too, as if it were a privilege. I like what the inimitable Frances Willard terms "a call of joy," and which she says white ribboners in nine cases out of ten tell her caused their enlistment in the temperance army.

Why should not we, too, have the call of joy, to pledge our work as a token of gratitude because our homes are in a Christian land, because the Christ-love is so precious to our own hearts, because the dear ones of kin are not sitting under the pall of heathenism!

Let our obligation be one of love. A grandparent willed his estate to be equally divided among his grandchildren. There were four of them at the time of his death. Later, another was born, and, by the letter of the law, it had no claim to the property its brothers and sisters had inherited. But their love for it persuaded them to share their fortune with it.

We have come into possession of a magnificent inheritance, and shall not our love for our brothers and sisters in heathen lands make us eager to have them share it with us? Aye, verily.

And this kind of sharing works in the reverse ratio, since every effort to bring others into the possession of our royal heritage increases, instead of diminishes, the portion that falls to us.

Another way of being able to meet our responsibility is to keep the God-presence with us. If at a distance from him, we cannot do the things he wants done. Only with him can we truly work for him. Jenny Lind, when asked what she thought



about when she was singing, replied, "Oh, I sing to God." When all our work, our gifts, our prayers, and lives are to God, then shall we see the fruit abundant.

But, as Fra Angelico, who is said to have painted the most spiritual faces that canvas ever caught, wrought always upon his knees, so — since we are all artists whether we will or no — let us be much in prayer, that the spiritual may outshine the human, and that the smile of our heavenly Father may illumine and beautify our every work.

---

A QUESTION.

OUGHT I to love God only in the light,  
And leave Him when I feel the shades of night?  
Ought I to praise Him for each gracious gift,  
And when they fail, refuse my voice to lift?  
Nay! rather let my song forever flow,  
Breathing the joy that o'er my life does glow.  
Or, if through poverty of present love  
A strain so glad as this too hard should prove,  
Then let me sing who lights my darkest road,  
And tell who helps to bear my heaviest load;  
Till, glad with thinking of His constant care,  
My heart bounds up to Him, and leaves its burden there.

— *Med. Miss. Rec.*

---

"If you cannot cross the ocean  
And the heathen lands explore,  
You can find the heathen near you,  
You can help them at your door.  
With your prayers and with your bounties  
You can do what heaven demands.  
You can be like faithful Aaron,  
Holding up the prophet's hands."

---

"No man e'er found a happy life by chance,  
Or yawned it into being with a wish."

## TWO OFFERINGS.

HENRY W. LONGFELLOW.

[The following poem was written by Longfellow, while a professor at Harvard fifty-one years ago, and was presented to Mrs. Margaret Brewster, who was visiting at the house where the poet lodged. It was discovered among the effects of Mrs. Brewster, who died recently.]

THE day was Easter; like a dying God in pain  
The organ groaned aloud;  
The while the sunlight, chastened by the window's stain,  
Fell on a motley crowd —

On lord and peasant, prince and pariah, who bore,  
As down the aisle they trod,  
As they had prospered, each according to his store,  
An Easter gift to God.

Among them walked a lordly prince of lineage fair,  
With lips of scornful curl,  
Who laid upon the altar, with a lofty air,  
A priceless Indian pearl.

There also came a woman, in whose face was seen  
Shame, sin, and sorrow blent;  
A woman of the town, a second Magdalene —  
A harlot, penitent —

Who seemed the figure of incarnate sin and vice  
As down the aisle she reeled,  
And on the altar laid, beside the pearl of price,  
A lily of the field.

The priest blessed him who gave the pearl, said mass an hour,  
That God his soul might save;  
But with contemptuous hand swept to the ground the flower  
The outcast harlot gave.

His piety was praised by bishop, lord and churl;  
'Twas God alone could tell  
That while he unto Him gave nothing but the pearl,  
She gave her heart as well.

## FROM THE FIELD.

## LETTER FROM MARY BACHELER.

AFTER the long voyage, which exceeded in misery my worst anticipations, how thankful was I to be on land again; and after the long separation from those dear to me how grateful was I to be with them again.

The *City of Cambridge* was obliged to anchor at Diamond Harbor, about forty miles below Calcutta, because there was not enough water in the river to float her over the terrible "James and Mary," a place of danger, even under the most favorable circumstances. Letters and telegrams were brought on board as soon as we were fairly anchored, and gave all recipients great pleasure.

The Captain advised me to join his party (consisting of four lady passengers and himself), and go up to Calcutta that evening, as the tender was on hand to land all who wished to go ashore, and a special train was waiting to take us up in an hour and a half (the regular train makes the trip in four hours). So I signed the custom-house form, which passed all my things, free of duty and unopened, and they were hoisted on board the tender, and then we left our prison home and were soon at the landing. A small regiment of coolies were in waiting to carry the luggage to the train. What a time they had with it! and specially with the Balasore printing-press. After everything else was on board, and we had been waiting a long time, Captain Black came to me and said it was "my press," which he declared weighed two tons, that blocked the way; and he had just got it loaded on a truck, and about thirty coolies were bringing it up from the landing, stopping frequently on the way. And when we went out to look we could not help laughing, there were so many all around the truck, pulling, pushing, and shout-

ing, reminding one a little of ants carrying away a big dead spider.

It was a pleasant ride up to Calcutta, through moonlit rice-fields, past bamboo-shaded hamlets, through well-kept stations, where often a train would be waiting for the "special" to pass, and finally, Sealdah Station, Calcutta. Captain Black took me in his own carriage to the American Zenana Home, where Mother and Eliza were staying, and I appeared to them quite unexpectedly as they sat in the drawing-room chatting with our charming hostess and her friend. Mother could not believe her eyes at first, as she was expecting to see me some twelve hours later. We had a "soulful season" for a few minutes, and then, as I had had no dinner, a delicious lunch was provided. How I did enjoy the meals in Calcutta (and, in fact, ever since). I had to apologize for my appetite by telling of my wretchedness on board ship,—my month of semi-starvation. Mr. Brown came next morning, and we went over to Sealdah Station to attend to the baggage. I will not weary you with an account of the red tape which was wound and unwound, and the hindrances which annoyed us at every step. Mr. Brown finally succeeded in getting the boxes started for their several destinations.

We stayed two days in Calcutta, and busy days they were. One morning at 7, Dr. Sanders, who came out with us in the *City of Manchester* in 1873, called and took me all over two hospitals of which he has charge. In one of them he has a large eye clinic, and he kindly allowed me to examine a number of interesting cases. He is *the* eye specialist of Calcutta, and when he offered to give me a month among his patients, and teach me to operate, I could hardly find words to thank him.

He took me home to breakfast. His wife is a charming woman,—whom I learned to love on the *City of Manchester*, and had not forgotten,—and I enjoyed meeting the old friends

again. They inquired for the Marshalls and Mrs. Griffin, who were of the party.

Our shopping expeditions were amusing: so novel, so familiar. We would start out courageously with a long list and directions where to buy to the best advantage, and after reducing it about half, some one would look at the time, and it would be an hour or so later than we had planned to be out, so, tired and hungry, we would start for home.

We had a remarkably pleasant journey down to Midnapore, leaving Calcutta about 4.30 P. M., and reaching Midnapore the next morning about 9, a vast improvement on former days before the steamer was introduced, when the journey took about thirty-six hours, and often more when tides were unfavorable.

We met Miss Coombs and Otis as we came up from the ghat: they were going down to wait for us. Father and Miss Butts were waiting on the veranda to welcome us; the Miners soon came over, and then we were all together. I cannot tell you and will not try, what cordial welcomes I had from all, and how unworthy and insignificant they made me feel.

The boxes arrived on Sunday (two days later), and I am sorry to say were not *all* kept unopened till next morning. Father was so anxious to see "In Darkest Africa," which was sent him from home, that I unpacked it for him. We were busy enough next day unpacking everything. "Mrs. Harry" was leaving for Jellalore Tuesday, and of course wanted all I had brought for her, so I went to the bottom of every box, as I had packed her things in different places.

And right here I want to thank most cordially all who sent anything to any of us out here.

You will laugh when I tell you what caused the most excitement among the missionaries, — a box of dried cod, and smoked salmon for mother! Of course she shared it with everyone, even sending a bit to our kind hostess in Calcutta. The fruit cake from New Hampton has been most popular, as all in this part of the mission can testify.

After the close of the Bible School father went to Darjeeling for a month's rest, which he was much in need of after his year of steady work. The week he went away, my brother came down from Darjeeling looking much improved by his stay there, so those said who saw him before he went; but to me, who had not seen him for four years, he looked far from well. He spent a quiet Sabbath with us, and Monday afternoon started for Jellasure. How little did we think of its being a *last good-bye*, that we would not see him again until we are all gathered home, where there will be no good-byes.

Father's dispensary work and the preparatory English classes in the Bible School fell into my hands when he went away, and a busy month followed. We kept a record of the patients, and there were 780 after the fourth of November, when I began.

One interesting and puzzling feature has been the Bhimpore patients, about whom I have been consulted by letter, and to whom I have sent medicine, of necessity somewhat "on general principles," as the symptoms sent me were often somewhat untechnical, to say the least. But fortunately there have been no blunders that I know of. One case of special interest is a badly burned child of two and a half years. The poor little thing howls whenever it sees a white face, and keeps up a steady crying (without tears, however) all the time its hurts are being attended to. I find medical work most interesting and enjoy it much. Father is gradually letting me into some of the secrets of his long success. I am most fortunate in having free access to so much wisdom and experience.

I was expected to take the zenanas and a lot of other work almost at once, and I expected to do it, but found the work which fell into my hands when father went away filled my time to overflowing, and as there was no one else to do it, it has seemed more immediately necessary than for me to undertake the other things which Miss Coombs has so well in hand.



## A GLIMPSE AT OBSTACLES.

BY MRS. A. B. BOYER.

WHEN I took the charge of the Hindu Girls' Schools from Mrs. Smith, she went with me to the different schools to introduce me to my work. Some incidents connected with the first visit were rather impressive to me, a new-comer.

We drove one mile, and walked more than that distance along the edge of the rice-fields. On approaching the house there were signs of a disturbance. The teacher, a dumpy, little cross-eyed woman, was sitting near the entrance sobbing bitterly. A pile of grass was in the middle of the floor, and the place looked as if it had just been visited by a dust storm. It happened that the school servant whose duty it is to see the little girls safely to and from school had been discharged for gross immorality. She was not at all reconciled to this state of affairs, and unfortunately the schoolhouse was next to her own, so she had an excellent opportunity to vent her spite. Just previous to our arrival she had beaten the little teacher (mother of lessons, the children call her), covered the floor with dirt, and sprinkled the children with dust. Owing to the forbearance of the teacher, the trouble had ended there for the present.

We called for seats. The one chair was locked up in the little class-room, and the key was in possession of the enemy of the peace. We sent for it and it was given. On opening the door the room proved to be full of pots, pans, and other articles necessary to the well-being of a native household. The chair was brought out and the lessons attended to, after which, in the presence of an admiring crowd of spectators, we transferred those pots, pans, and kettles one by one to the woman's veranda.

She watched us in uneasy silence, until we had finished and were going home. Then she arose in her wrath, and there followed such a volley of words as it had never been my lot to

listen to. It is a habit among native women when angry at one another to stand and pour out a steady stream of the most violent and indecent language, and they only stop when quite exhausted. They call it "eating *galee*." We ate *galee* that day to repletion. As it was not the kind of language that is found in the course of study allotted to a missionary, it was for the most part unintelligible. Some that I did understand was after this fashion: "I'll open my mouth!" I didn't before but I will to-day!" "There is your mother of lessons!" "She used to bring her sewing here and work for herself when she ought to have been teaching the children!" "That is your fine mother of lessons!" The "mother of lessons" bore all this with a serene countenance. Her protectors were near.

I may as well add that the woman kept up her petty annoyances to the serious detriment of the school, and at last we were glad to exchange the building near hers for a smaller one at a greater distance.

*Balasore, Dec. 31, 1890.*

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### OUR LITERATURE FUND.

RECEIPTS not previously acknowledged:

Jan. 13, 1891, Mrs. Annie C. Ford, Baltimore, Md. . . . . \$ .50

Contributions to this fund are solicited. It is maintained by *gifts* and by *receipts* from the sale of the literature. Small gifts from a great many will make a large total. Therefore do not hesitate to send in the *dimes*, *half-dimes*, and *pennies*.

If you are in search for "something" for your missionary concert, send for "A Missionary Dialogue on India" (for three young ladies), price, 3 cts.; "Thanksgiving Ann" (a reading), price, 3 cts.; and "Holy, Holy, ever Holy" (a hymn, with music), price, 5 cts.

[Mrs.] I. E. G. MEADER,

14 White St., Pawtucket, R. I.

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HELPS FOR MONTHLY MEETINGS.

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ONE of the subjects for April study is India. As our own mission is located there, we cannot do better than to study our own portion of this great field. We therefore suggest that the Auxiliaries use the lessons in the Young People's department in the February and March numbers of the MISSIONARY HELPER. The young people will be all the more interested in their study if they know that their mothers are giving attention to the same.

We suggest also that a portion of time be appropriated at each meeting for the discussion of some question practically affecting our Christian life and through that, the best good of the race. We suggest as the question for discussion in April meeting: *What is the relation between the food we eat and the salvation of the human race?*

Invite women who are not members to attend and take part in the discussion, and perhaps they may be thus led to join the Society.

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THE Burmese have strange ways of defining time! Twilight they call "brothers-would-not-know-each-other time"; sunset is "sky-shutting-in time"; seven o'clock in the evening is "children-feel-sleepy time," and ten at night is "grown-up-people-lay-down-their-heads time."

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To Fashion the image is something; but to form the moulds, in which many images may be cast, is far more. He who converts a soul draws water from the fountain: but he who trains a soul-winner *digs a well*, from which thousands may drink to life eternal.—*Spurgeon*.

## PRACTICAL CHRISTIAN LIVING.

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*"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."*

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THE salvation of the nation as well as of the individual depends upon the assimilation of Christian principle, until its life shall throb with it. This result can only be attained by the earnest and direct efforts of the Christian Church. It must make itself felt as a power in everything which concerns State and nation, if we expect to become a people "whose God is the Lord." The following extracts bearing on this thought are from an address delivered by Hon. H. B. Metcalf of Rhode Island :

"Among people of fair intelligence whatever, their moral worth, very few will deny that the actual upbuilding of practical public righteousness depends largely upon associated Christian effort, embodied chiefly in the Christian church. The coldest intellectuality, unless absolutely dishonest, will not deny that the Christian Church, in spite of its neglect of duty, is and has been a contributor to national exaltation second to no other agency. But it is a sad truth that only a small minority of nominally intelligent American citizens have anything like an appreciation of the direct practical relation of the Christian Church to good government and good citizenship.

Average citizenship must be taught that its duty to itself demands more than simple tolerance of the Christian Church. Simply in the interest of good citizenship and sound political economy this nation will have to learn that it is better and cheaper to empty prisons and pauper asylums than to enlarge them ; better and cheaper to help a young man to be loyal to his mother's precepts than to care for him and his work after

he has been taught enmity to morality and virtue ; better and cheaper to maintain missionaries of righteousness than to maintain policemen ; better and cheaper to build up the agencies that, in turn, build good citizenship, than to defend the nation against the workmanship of the agents of iniquity. . . .

It may be said that dominant political parties and party methods are so hopelessly corrupt that proper self-respect deters intelligent Christian men from political activity. I certainly am not here to controvert such a premise ; but as to conclusions, I insist that there is nothing therein involved that justifies a Christian citizen in neglect to use his voice and vote for the defense of righteousness. If, among the eight or more political parties that invited popular support in the national election of 1888, and the numerous others that have since been born, there be none that, in its principles and methods, is worthy the confidence of Christian men (an exceedingly improbable condition, I admit), it is the duty of such men to at once become associated, as good citizens, under whatever party name, that they may combinedly work for the attainment of their purpose, according to their own interpretation of Christian methods. Non-action has no valid defense.

Should the church become partisan as a means of promoting good government and good citizenship?

In the sense of *following* a party, I answer unqualifiedly in the negative ; but that Christianity should instruct and try to guide partisanship, I have not a doubt. The church should approve in partisanship what is worthy of approval, and condemn whatever is worthy of condemnation. To promote a high ideal in partisanship justifies the efforts of the purest and brightest in the Christian ranks, individually and co-operatively, because the result must be the public uplifting in the domain of good citizenship.

My ministerial brother, you do not need to be told that if you do a full citizen's duty toward the public iniquity which you directly encounter, some neighbor, who rather grudgingly

pays a small stipend as pew-rent, will condemn you because you have not limited your condemnation to the scribes and Pharisees ; and he will withdraw to the church of Rev. Dr. Rosewater, and compel you to get along as well as you can without him. But while such experiences are annoying, they are far from fatal, and certainly will not even justify you in posing as a martyr.

In conclusion I would say that when Christian men and Christian associations demand and occupy positions of leadership in the affairs of citizenship, then, and not till then, shall we witness the uplifting of the clouds that now so threateningly cast their shadows upon the prosperity of this fairest of nations. The Christian warrior will then be recognized as the ideal citizen, who acts out his belief that all men are brothers, to be loved, respected, and protected.

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#### A HEALTH TALK IN THE NURSERY.

**H**EALTH and temperance, which in its broadest sense is the law of health, needs to be taught from the cradle.

When my little four-year-old boy discovered the veins in my hands, I was obliged to lay down my pen, and give a plausible answer before his childish curiosity would be satisfied. On being told they were little rivers carrying blood, an exploration of his own chubby hands followed, with the delightful discovery that he, too, had those "little rivers." Of course, a volley of questions were fired at me in quick succession, the first of which was: "What is blood made of?" "What we eat." "What do the little rivers carry what I eat to my hands for?" "To make them grow." "Does everything we eat make our hands grow?" In that way he soon learned that some kinds of food furnish better building material for his bodily house than other kinds, and afterwards, when inclined to eat something that was not suited to his child's stomach, I had no difficulty in inducing him to deny himself, when reminded of the



work of the "little rivers." He does not want tea and coffee, because in our talks he has learned that they hurry the nerve builders; but is a staunch friend of milk and brown bread, and takes great interest in his food, and by this means is learning to have power over his appetite, and exercise self-control. On discovering a picture of a man drinking beer, his first question was: "Does beer make my house grow?" On being told that the alcohol of the beer drank up the water in the "little rivers," and injured them, he voluntarily pledged himself against intoxicants, because he is inspired with an ambition to possess a fine bodily tenement. His delight is unbounded, if, when taking a bath, he discovers in some part of his body a vein heretofore unknown to him. I consider that here is foundation for a desire to make his body a splendid creature, with every nerve steady, and every muscle trained to do his bidding. His imagination makes the wonderful little builders very real, and he will not intentionally retard their progress. He is willing to retire early because his house is being built more rapidly while sleeping, and the very best work is done the first half of the night.

We have even gone a step higher in our little talk, and learned to reverence the Creator of such a wonderful building, and that it is a sin to abuse a house so costly and beautiful, because it is God's workmanship. And all this came about without "cramming" his mind. The questions naturally came, at intervals, even after I had forgotten our previous talk, and it was better to give the little philosopher a reasonable, satisfying answer. He is a child of only ordinary intellect, so I believe every fact and law of physical life can be taught the child very early, and physiology become a fairy tale to the imaginative child, and they are all such.—*The Union Signal*.

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EVERY one must have felt that a cheerful friend is like a sunny day, which sheds its brightness on all around; and most of us can, as we choose, make of this world either a palace or a prison.—*Sir John Lubbock*.

## WORDS FROM HOME WORKERS.

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### NEW YORK.

IT has been several years, I believe, since any report of the W. M. S. connected with the F. B. church at Poland has been sent you. As we have just re-organized for the year, I think it well to communicate with you in regard to our last year's work. During 1890 we have met on at least one afternoon of each month. As a result of these meetings, we made two pretty quilts and a number of other useful articles, besides some work done for outside parties. Two comfortables and two pairs of sheets and pillow-cases were made, and sent to furnish a room at Keuka College. On the evening of Oct. 12 a very pleasant public meeting was held in the church, the program consisting of readings, recitations, concert exercises, interspersed with music, by members of the Junior Endeavor Society. Collection, \$10.49.

To dispose of the articles on hand and bring money into the treasury, we held, on the eve of December 17, a sale and supper. The evening was very unpleasant, but the proceeds were about \$32.

The amount raised during the year was a trifle over \$85. Of this \$18.50, membership fees, was sent to the General Fund for Foreign Missions; \$10 to a needy Western pastor, and the remainder given to our church, which just at this time was in need of our help.

We hope in the coming year to increase our membership (it has averaged about 20), and to do all we can for the Master, knowing how few are the laborers in comparison to the greatness of the harvest. [MISS] ADDIE E. SMITH, Sec.

## NEW HAMPSHIRE.

MY DEAR HELPER :— Our indefatigable Secretary, Miss De-Meritte, at the last session of Rockingham Q. M., made an estimate of what each Auxiliary in the Quarterly Meeting should raise in excess of its usual assessment, in order to do its part towards meeting the increased appropriations for the year. To the Danville Auxiliary was assigned ten dollars. No question arose as to raising this amount. That was a matter of course. But how should this be done? Doubtless no member of the Society would refuse to increase her appropriation, were she requested to do so. Indeed, some have already done this voluntarily; but as nearly if not quite all these women are regular contributors to the general mission fund, and also, numbers of them assist in raising the amount paid by our own young people's society to their missionary, it was concluded that a more facile way would be to raise this amount by a few public meetings.

In accordance with this arrangement, on the evening of December 14, the Woman's Society and the Children's Band gave a concert which, judging from the effect it had on the purses, proved a success.

The exercises commenced with singing by the children, followed by prayer, recitations, select reading, interspersed with singing by the choir and others of solos, duets, quartets and choruses. A letter was read from Surella Bearer, the little Hindu girl, whom the "Golden Rule Workers" are supporting; and also an appeal from the president and secretary of the N. H. W. M. S., calling attention to the urgent need of raising the deficit on the salaries of Mrs. Lightner and Miss Butts; which salaries the N. H. women have voted to assume.

An exercise, "The Barren Tree" and "The Tree of Life," was finely rendered by a class of young ladies, and a large class of misses did themselves much credit with another exercise, "A Little Light." A very attractive feature of the evening was the speaking of four tiny lads, whom we call "our young orators." With mission boxes in hand, they marched to the platform, and after inviting the people to fill their empty boxes, went among the audience, and received a contribution unexpectedly large, as it was the *third* one for the day, all for purposes outside of the society.

This people have learned that utilizing the contribution baskets is as much a part of worship as praying, preaching, or singing.

With the proceeds of one more concert, we trust the *extras* will be settled.

MRS. J. A. LOWELL.

#### MICHIGAN.

WORKERS in the rest of the field will be glad to know that the Lord has grafted in a small branch of missionary work on the shores of Lake Michigan. We number less than thirty members in the entire Q. M. Have only one Auxiliary, but we feel that the Lord has called us to help him, consequently feel honored and the more so as we know he is with us.

As our last two meetings were particularly interesting, I think I must tell of both in this paper. The October term of the Holton and White River Q. M. met with the Otto church. The W. M. S. occupies Saturday evening. Our program consisted of select reading and rehearsals from the HELPER. By the way, we find our missionary magazine a *real* HELPER; don't know what we would do without it. Had a little talk on "Child Widows in India," which seemed to interest the friends and win sympathy. But the most interesting part of the meeting came when a round dozen gave their names to become regular and honorary members. When only one name was wanting to make out the dozen, a brother said, "Put my name down backwards for another dollar." And we were glad to do so, not so much for the dollar, as on account of the spirit behind it. May the dear Lord bless all the dear boys who have given their names and dollars; and we expect they will find a just reward written in the great book of accounts. Dues amounted to \$5.75; collection, \$1.

The January term met with the Hazel Grove church. This time our meeting was greatly helped, and our hearts cheered, by the presence of Bro. H. S. Myers, vice-president of the A. C. F. work of Michigan. His talk to us was very instructive and inspiring. How thankful we are for young people who in the morning of their days are giving themselves to the Lord and his work. We expect they will become pillars in the temple of our God. Dues, \$5.25; collection, \$1.25. Pray for us, dear sisters, all of you. Yours in the work,

MRS. J. A. KEYES.

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YOUNG PEOPLE'S NORMAL MISSION LEAFLETS.

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## FIRST SERIES.

## NUMBER 2.

[These Normal Mission Lessons are designed for children's classes at our Summer Assemblies and in the churches. The first series will include six leaflets, containing lessons on the geography and history of the decades of the Free Baptist Foreign Mission Field. They should be taught by the aid of the blackboard. Examination papers will be published and diplomas awarded.]

## History of the First Decade.

I. *The Moral and Religious Condition of the People of India.*—Their morals were very low. Women were despised and treated with contempt. (See child marriage and burning of widows.) They worshiped idols, to whom they often sacrificed their lives. See their terrible pilgrimages, hook swinging, etc.<sup>1</sup>

II. *Time of the First Effort.*—The F. B. F. M. S. was chartered by the Legislature of Maine, June 29, 1833. Its object was to carry the Gospel to the people of India.

III. *First Missionaries.*—Rev. Jeremiah Phillips and Rev. Eli Noyes with their wives, who sailed from Boston in the ship *Louvre*, Sept. 22, 1835, and landed in Calcutta, Feb. 4, 1836.

IV. *First Work.*—They remained with the General Baptist missionaries at Balasore and Cuttack, studying the language of the people for about nine months.

V. *First Station.*—Sambhalpore, 250 miles northwest of Calcutta, where they arrived in January, 1837 (see their long journey, its trials and perils<sup>2</sup>). The death of Mrs Phillips and Mr. Noyes's daughter, and sickness, forced them to leave.

VI. *First Permanent Station.*—Balasore, where they located in February, 1838 (see the baptism of the first convert ;

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<sup>1</sup> See pages 2 and 8 of "Missionary Reminiscences," by Mrs. M. M. H. Hills.

<sup>2</sup> See pages 10-15.

the second marriage of Mr. Phillips; the encouragements in their work <sup>1</sup>).

VII. *Second Permanent Station.*—Mr. Phillips removes his family and school to Jellasore in March, 1840 (see their work; the death of Mrs. Phillips; the baptism of Rama <sup>2</sup>).

VIII. *First Re-inforcement.* Rev. Dr. Bacheler, his wife, and Hannah W. Cummings, arrive in Calcutta, Sept. 12, 1840 (see the schools, and the beginning of work among the Santals in 1841 <sup>3</sup>).

IX. *First Return.*—Mr. and Mrs. Noyes, completely broken in health, return to America in 1841.

X. *Second Re-inforcement.*—Mr. and Mrs. Dow arrive in Calcutta, May 7, 1844. They are also saddened by the death of Mrs. Bacheler, who died Jan. 20, 1845.

#### BLACKBOARD OUTLINE.

I. *Moral and Religious Condition.*—Mor. lo.—Wom. des.—Wor. id.

II. *Time—Object.*—Char. 1833.—Car. Gos. to In.

III. *First Missionaries.*—Rev. J. P., Rev. E. N. & wiv's arr. Cal. 1836.

IV. *First Work.*—St. lan. at Bal.—Cut.

V. *First Station.*—Sam.

VI. *First Permanent Station.*—Bal.

VII. *Second Permanent Station.*—Jel. 1840.—Bap.—Fr. Con.

VIII. *First Re-inforcement.*—Dr. B. & w., H. W. C.—Wor. San.—1841.

IX. *First Return.*—Rev. & Mrs. N. in 1841.

X. *Second Re-enforcement.*—Mr. and Mrs. D. in 1844.

#### QUESTIONS.

1. What was the moral and religious condition of the people?
2. When was the F. B. F. M. S. chartered?

<sup>1</sup> See "Missionary Reminiscences," pages 21-32. <sup>2</sup> See pages 35-37. <sup>3</sup> See pages 41, 42.



3. Who were the first missionaries?
4. What was their first work?
5. Where was the first station?
6. Where was the first permanent station?
7. Where was the second permanent station?
8. When was the first re-inforcement, and by whom?
9. Who first returned to America?
10. When was the second re-inforcement?



**BE HONEST AND TRUE.**

**B**E honest and true, O eyes that are blue!  
In all that you say and all that you do;  
If evil you'd shun and good you'd pursue,  
If friends you'd have many and foes you'd have few,  
Be honest and true in all that you say  
And all that you do, O eyes that are blue!

Be honest and true, O eyes that are gray!  
In all that you do and all that you say.  
At home or abroad, at work or at play,  
As you laugh with your friend or run by the way.  
Be honest and true by night and by day,  
In all that you do and all that you say,  
O eyes that are gray!

Be honest and true, O eyes that are brown!  
On sincerity smile, on falsity frown;  
All goodness exalt, all meanness put down.  
As you muse by the fire or roam through the town,  
Remember that honor is manhood's chief crown,  
And wear it as yours, O eyes that are brown!

Be honest and true, O eyes of each hue!  
 Brown, black, gray and blue,  
 In all that you say and all that you do.  
 O eyes in which mothers look down with delight,  
 That sparkle with joy at things good and bright,  
 Do never a thing you would hide from their sight!  
 Stand up for the right like a chivalrous knight;  
 For the conqueror still, when the battle is through,  
 Is he who has ever been loyal and true.  
 Make the victory sure, O eyes of each hue.

— *Selected.*

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### EXERCISE FOR A SUNDAY-SCHOOL MISSIONARY CON- CERT.

1. A MISSIONARY hymn, selected by the superintendent or pastor.
2. A Scripture lesson (Ps. 72.).
3. Prayer for missions.
4. A missionary hymn.

#### 5. THE MISSION FIELD.

*Leader.* What is the number of inhabitants on the earth?

*Scholar No. 1.* It is estimated that there are in the whole world about 1,435,000,000 inhabitants.

*Leader.* How many languages do they speak?

*Scholar No. 2.* They speak 3,004 languages and dialects.

*Leader.* How many religions are there on the earth?

*Scholar No. 3.* There are about 1,100 different religions. There is not a people on the face of the earth that is without a religion of some kind. Even the most savage have some ideas of religion, and some object of worship.

*Leader.* How many nominal Christians are there among the nations?

*Scholar No. 4.* About 422,000,000.

*Leader.* How are these nominal Christians divided?

*Scholar No. 5.* Into three great divisions: (1) The Protestants, who number about 123,000,000; (2) the Roman Catholics, who number about 208,000,000; (3) the Greek or Oriental Church, which numbers about 83,000,000. Besides these there are about 100 sects or smaller divisions claiming to

be Christians, who number about 8,000,000, making in all 422,000,000.

*Leader.* How many non-Christians are there in the world?

*Scholar No. 6.* About 1,023,000,000.

*Leader.* How are the non-Christian people of the world divided?

*Scholar No. 7.* Into five great divisions: (1) The Jews, who number about 8,000,000; (2) the Mohammedans, who number 120,000,000; (3) the Hindus or Brahmans, who number about 138,000,000; (4) the Buddhists, who number about 503,000,000; (5) and other heathen religions, who number about 254,000,000, making in all about 1,023,000,000 of souls who either reject Christ or who have never heard his name.

*Leader.* What is the command of Christ about sending the Gospel to those millions of our race who are still in darkness and sin?

*Scholar No. 8.* "Go ye into all the world, and preach the Gospel to every creature."

*Leader.* How many missionaries have all the Protestant churches in the foreign field?

*Scholar No. 9.* It is difficult to give the exact number, as many Societies fail to publish their reports. From a late estimate we learn that the number of male and female missionaries in the foreign field amounts to about 6,000.

*Leader.* How many missionaries have the churches of the United States in the foreign field?

*Scholar No. 10.* The Protestant churches of the United States are sending 1,054 men and 1,296 women to the Foreign field. As some of the men are physicians, it will be seen that this land is sending out only about 1,000 ordained ministers as missionaries in foreign lands. That is about one missionary for 1,000,000 immortals souls.

*Leader.* What command did Christ give about this great harvest-field?

*Scholar No. 11.* "Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

6. A missionary hymn.

7. A brief address, or readings or recitations by the scholars.—*Miss. Reporter.*

## EDITORIAL NOTES.

It is gratifying to know that the statement of our treasurer's needs has called out many responses from our faithful Auxiliaries. Personal contributions have also been received, in sums varying from one to twenty-five dollars. This response not only shows the sympathy with our work on the part of our friends, but it encourages us to do personal work in applying to women of means for aid. There is enough of the Lord's money for the supply of all our needs. Let us bring in our offerings that his treasury may be full. . . . Among the objects that elicit the sympathy of good people to-day, the condition of the exiles in Siberia occupies an important place. The facts that have come to our notice in connection with their sufferings ought to stir us to all the immediate action possible for us. The N. W. C. T. U. is at work through its Department of Mercy, circulating petitions to the Czar for amelioration of some of the conditions. Would it not be a good thing for our Auxiliaries to "lend a hand"? Send to Mrs. Mary F. Lovell, Box 163, Bryn Maws, Pa., for pamphlet containing account of Siberian Exile Petition movement, and for copies of the petition. (Enclose stamps.) Then bring the matter up at your next Auxiliary meeting, and through that, interest your church and community. . . . Mrs. T. B. True, president of the Iowa W. M. S., evidently believes that the way to do a thing is *to do it*. She has sent out a stirring appeal to the women of Iowa to raise the salary of their missionary, Mrs. Miner, and to *largely increase* the number of subscribers to the HELPER. She also urges promptness and thoroughness in reporting, on the part of Auxiliary and Q. M. Secretaries. This little printed leaf is quite a model in its way; and we suggest to each State president to send a stamp to Mrs. Thera B. True, Edgewood, Iowa, with request for a copy. . . . New Hampshire W. M. S. is to lose its valuable president, Mrs. M. S. Waterman. Her work has been most efficient. Rhode

Island will gain by New Hampshire's loss. . . . Mrs. Wade, president of Maine W. M. S., has addressed a circular letter to the women in her State, inspiring, guiding, and helping.

## CONTRIBUTIONS.

### F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for January, 1891.*

#### MAINE.

Augusta, aux. for native teachers .....	\$11 00
Atkinson, aux., Sebec Q. M. ....	5 00
Brownfield, aux., Parsonsfield, Q. M. ....	5 00
Brownfield, Lura M. Clough, proceeds of miss. con., and in con. L. M. ....	4 00
Bowdoinham Ridge, aux. for Mrs. Boothby's salary .....	7 00
Dover and Foxcroft, aux., Gen. Agt. ....	2 75
Ephingham, aux. for orphanage at Balasore .....	4 50
Exeter, Q. M. aux. ....	3 67
East Livermore, aux. for F. M. ....	4 55
East Corinth, Mrs. M. B. Wingate ..	16 50
East Hebron, aux. ....	3 75
Kenduskeag, Mrs. S. Y. Emerson ..	50
Kingfield, aux. for Gen. Fund. ....	24 00
Lewiston, aux., Main St. church ..	21 91
Montville, Q. M. aux. ....	3 00
No. Parsonsfield, aux. for Rag. Sch. at Midnapore .....	9 00
Parsonsfield, Q. M. equally between Mrs. Boothby's salary, Zen. Bible women, and Rag. Sch. ....	9 19
Portland, aux. 1st F. B. ch., for Mrs. Boothby .....	25 00
Portland, "Willing Workers" Ragged School at Midnapore ..	10 00
Sebec, Q. M. appro. by Mrs. N. W. Whitcomb ..	1 00
South Parsonsfield, ch. for Rag. Sch. at Midnapore .....	10 00
South Parsonsfield, aux. ....	12 00
Steep Falls, aux. for Mrs. Boothby .....	4 00

South Limington, ch. equally between Mrs. Boothby, Zenana Bible women, and Rag. Sch. ..	\$2 65
West Lebanon, aux. ....	15 00

#### NEW HAMPSHIRE.

Belmont, aux. 1st F. B. ch. for Miss Butts and Mrs. Lightner ..	8 80
Belmont, aux. 2d F. B. ch. for Miss Butts and Mrs. Lightner ..	2 00
Concord, Mrs. Mary M. S. Brown .....	16 00
Danville, aux. for Miss Butts and Mrs. Lightner .....	16 00
Danville, "Golden Rule Workers" for orphan in Sinclair Orphanage .....	10 00
Dover, aux. Washington St. ch. ....	17 40
do. Miss C. Matthews, do. ....	2 00
Great Falls, aux. for school at Midnapore and bal. L. M. Mrs. D. Farnham .....	15 00
Lake Village, Mrs. O. Sinclair, Miss Butts, and Mrs. Lightner ..	25 00
Littleton, Mrs. M. S. Waterman for Miss Butts and Mrs. Lightner .....	16 00
Manchester, aux. for do. do. ....	4 00
Northwood Ridge, aux. for Miss Butts and Mrs. Lightner and L. M. Emma Hill .....	20 00
New Durham, aux. for Miss Butts and Mrs. Lightner .....	5 00
New Durham, Q. M. col. do. ....	11 25
Portsmouth, aux. ....	6 25
Rockingham, Q. M. aux. col. for Miss Butts and Mrs. Lightner ..	5 78
Rockingham, Q. M. col. special Harper's Ferry .....	3 00
Rochester, aux. for Miss Butts ..	5 00
Wolfboro, Q. M. aux. for Miss Butts and Mrs. Lightner .....	11 13

## VERMONT.

Corinth, aux. for Mrs. Smith's salary .....	\$1 50
Corinth, Q. M. aux. col. for do..	4 00
East Orange, aux., do.....	4 00
Huntington, church, do.....	4 00
do. Q. M. col. for do.....	4 50
St. Johnsbury, aux. for do.....	5 00
Sutton, member of ch. for Mrs. Smith's salary, \$5 00; Harper's Ferry, \$4 00 .....	9 00
South Strafford, aux. for Mrs. Smith's salary .....	5 00
Washington, aux. for do .....	5 00
do. col. at miss. con. for do..	3 50
Williamston, aux. for do .....	1 00
Washington, Rev. H. F. Dickey for do.....	5 00
West Topsham, aux. for do .....	2 00
Waterbury Center, ch. for do....	1 00

## MASSACHUSETTS.

Amesbury, Mrs. M. P. Carlton and Mrs. J. M. Lamprey, each 1 00.....	2 00
Charlestown, Clara M. Warner.	3 00

## RHODE ISLAND.

Greenville, aux. for Miss Phillips	10 00
Olneyville, aux. for Mrs. Burlingame, \$5 00; H. Phillips, \$10 00 .....	15 00
Olneyville, Orissa Miss. Band, Miss Phillips, \$10 00; Miss Franklin, \$10 00; and Mrs. Burlingame, \$5 00.....	25 00
Pawtucket, aux. for West work. do. "Little Workers" for do.	5 00
Providence, aux., Park St., Miss Phillips, \$2 50; Miss Franklin, \$7 50.....	10 00
Tiverton, ch. for Miss Franklin	6 50

## NEW YORK.

Ilion, Mary Brackett.....	5 00
Poland, aux. for F. M.....	18 50

## PENNSYLVANIA.

North Salem, aux. for Dr. Nellie Phillips's work at Balasore ...	16 00
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## INDIANA.

Jones Chapel, col. by Mrs. Kennan for West work.....	37
Lagrange, Q. M., do.....	2 02
Noble, Q. M., do.....	2 60
do. 1st ch. do.....	2 35
Rome City, col. do .....	5 50
Rensselaer, col. do.....	71
Rome City, col. do.....	60
Springfield, col. do... ..	2 10
Vaughn, col. do.....	28

Wolf Lake, col. do .....	\$1 06
White Co., Q. M. do.....	4 03

## ILLINOIS.

Inlet, aux.....	2 50
Terre Haute.....	1 80
Tamaroa, aux.....	2 00

## MICHIGAN.

Hillsdale, aux. for Miss Mary Bachelor's salary.....	34 37
Van Buren, Q. M. do.....	13 98
Whitehall, aux. for F. M. ....	3 81

## IOWA.

Curlew, ch. for Mrs. Miner's sal.....	2 32
Quarry, Mrs. A. Pratt, H. M....	50
Rutland, aux. for Mrs. Miner...	2 00
Spencer, aux. do.....	5 00
do. S. S. col. do.....	80

## WISCONSIN.

Winneconne, Mrs. A. A. McKenny, Birthday gift, Storer Col., \$5 00; Miss M. Bachelor, \$5 00	10 00
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## KANSAS.

Clear Fork, aux. for Home work	10 00
Horton, E. S. Cannan for Helena with Miss Coombs.....	1 00
Mt. Pleasant, aux. for do.....	2 50
do. aux. for Home Work....	9 00
Northern Kansas, aux. for F. M.	6 00
Summit, aux. for Home work	5 00
do. aux. for do. ....	2 00

## MINNESOTA.

Winona, aux., Dr. Mary Bachelor, \$2 50; Work Dept. Storer Col., \$2 50.....	5 00
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## NEBRASKA.

Salem, Q. M. miss. meeting col. at Salem for F. M.....	2 05
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## OREGON.

Albina, Mrs. L. J. Rideout for Bible women with Mrs. Smith	2 00
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## NOVA SCOTIA.

Brumpton, Fannie P. Wilson for Mrs. Smith's salary.....	5 00
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## PROVINCE OF QUEBEC.

Stanstead, Mrs. W. Cate for Mrs. Smith's salary .....	2 00
Stanstead, aux. for Emily.....	8 00
do. aux. for do.....	7 00

Total..... \$751 51

LAURA A. DEMERITTE, *Treas.*  
Dover, N. H.



